THE

RELIGIOUS REPOSITORY.

No. 1.—Vol. II.

For September and October 1808.

Sacred Biography.

Sketch of the Character, Conversion and Apostleship of Saint Paul.

THE elder Lord Lyttleton wrote a tract on the conversion and apostleship of this extraordinary man, and proved, to a moral demonstration, the truth and divinity of the Scriptures, from the circumstances of his conversion and life. But as that work has fallen into comparatively few hands, and besides his Lordship did not intend to exhibit the character of the apostle as well before as after his conversion, it will not be uninteresting to take a short survey of one who acted such a conspicuous part in the early history of Christianity.

We will consider,

I. His life and character before his conversion.

II. The change that this event effected in his views and purposes.

III. His apostleship, or his life after his conversion.

I. While he was at Damascus, Ananias, a disciple, was commanded in a vision to go and inquire for him. Ananias seemed to object on account of the violences which he had committed in times past. His objections were however removed by this declaration from the Lord, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." When God

assigns an important work to any one, he fits him for the part which he has to act. Luther, the reformer, was endued with an inflexibility of temper which, in a peculiar manner, fitted him as an instrument to change the religious state of the world.

A most arduous work was assigned to St. Paul. God had chosen him to act a part, in which he must combat religious establishments which had been venerated for ages. He must at once proclaim hostility against the idolatry of the Gentiles, and the deep rooted prejudices of the Jews. This required a fortitude and inflexibility of mind which is rarely found in any man. But the whole tenor of his life shews, that he possessed this peculiarity of temper, which fitted him to surmount great difficulties, and to face opposition without dismay. There are men who may be called passive or negative characters. Their minds are incapable of receiving strong impressions from any object. Hence they never engage in any thing with zeal, and they are easily diverted from their purpose. Difficulties discourage, and dangers appal them. This is far from being the character of Paul. His was of the positive kind. He had a mind which was capable of receiving the strongest impressions. He entered deeply into the spirit of subjects that were brought to his view. He was constitutionally bold, inflexible, and zealous. He engaged in no pursuits but such as were important in his own estimation. He engaged with all his heart, and no difficulties or dangers could shake his resolution, or divert him from his purpose. Such was the natural temperament of his mind, independent of any impulse of religion which he received. If he had not been converted, he would still have remained a zealous and persevering man. He would have conceived bold designs. He would have engaged in great objects, and put forth strenuous efforts.

Such is the instrument whom Christ chose to bear his name before the Gentiles, and kings, and the children of Israel, to establish a new dispensation, and change the religious state of the world. No man was better formed, by nature, for great undertakings; but when grace gave a right direction and a new impulse to the powers of his mind, he was eminently fitted for the stupendous work of overturning Paganism, and spreading the Gospel of Jesus.

He was born in Tarsus, a city of Cilicia, a province north of Judea: but though he was not born within the limits of Judea, yet he was a Jew. His native city had been enfranchised, or allowed the privileges of Roman citizens, by Julius Cæsar. Hence he told the Roman captain at Jerusalem, that he was free born; that is, he inherited the privileges of a citizen of Rome. His parents sent him, when young, to Jerusalem, to receive an education, and put him under the care of Gamaliel, a celebrated teacher of the law, and member of the great Sanhedrim. At that time the Jews were divided into four sects, the Pharisees, the Sadducees, the Herodians, and the Essenas. The two former were the leading sects; and the Pharisees, though not the most rich, were the most religious, and had by far the greatest influence among the common people. The Sadducees were the infidels of that age, and were composed of the most opulent citizens. The Pharisees were believers of the law and the prophets, and exceedingly strict and punctilious in religious observances. Saul, (which was his name originally) was of this sect, and he entered deeply into its spirit. He was well versed in the Scriptures of the Old Testament; and it seemed to be his fixed purpose to perform the most minute requirements of the law. Belonging to a sect which was accounted by far the most religious, it appears that he excelled most of his brethren in this respect. Touching the righteousness of the law, he was blameless. In short, it appears, that in the judgment of men, who could not see what passed in his mind, he was an eminently religious young man. He, with the sect to which he belonged, believed in a future state of rewards and punishments. They believed the law and the prophets, and they were exceedingly strict in the outward observance of the law. They even went so far as to add to what God had enjoined.

But though they believed the Scriptures of the Old Testament, they expected that salvation was to be obtained by their own personal obedience. When Jesus Christ commenced his public ministry, they soon perceived that the doctrines which he preached condemned their pride, and subverted the foundation of their hopes. It was a doctrine which contradicted all their preconceived opinions: consequently they opposed him with all the virulence which men feel who see their favorite system attacked.

At that time Saul was but a young man. The first account that we have of him, was at the martyrdom of Stephen. It is said that the witnesses on that occasion laid their clothes at the feet of a young man whose name was Saul.

Though a youth, he took an early and very decided part in the opposition that was made against the Christian dispensation. He was not behind any of his sect in exertions to overwhelm the disciples. It was impossible for a man of his temper to remain indifferent, or even to exercise moderation, when the truth of his religion, and that of his party, was called in question. Such was the constitution of his mind, that he must act with decision and impetuosity.

It was in the persecution which commenced with the martyrdom of Stephen, that we see the activity of his mind in whatever object he was engaged. He was the terror of the Christians. He was forward and officious: for he sought to be employed as an instrument to drag them to prison and to death. He made havoc of the church, entering into every house, and haling men and women, committed them to prison.

The sacred writer uses a singularity of expression to mark the strength and vehemence of his opposition to Christianity: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogue, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." His very breath was baneful and murderous. He solicited to be an instrument of cruelty.

We must not suppose, however, that his activity in persecuting the Christians arose from a wanton desire to make havoc of people's lives. It was not because he had pleasure in the work of destruction. But he entered deeply into the spirit of his party. He supposed, that religion was confined to his own sect; and when he saw this favorite system attacked, his zeal was excited to a degree of fervor which carried him beyond all moderate bounds. He thought it was his duty, a duty which he owed to God, to exterminate the followers of Jesus, and to crush Christianity in its infancy. When afterward he deeply deplored the part which he acted against Christ, he nevertheless testified that he acted according to the dictates of his conscience, though

conscience which was blinded and perverted. "I verily thought with myself," said he, "that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them."

The fervency of his zeal would not permit him to wait for the slow effect of argument and persuasion. He thought himself authorized and bound in duty to use force.

Such was the temper, and such were the views, of the man whom Christ chose to establish the Christian dispensation.

When we consider the temper of mind with which he sat out from Jerusalem for Damascus, we cannot conceive that any human persuasion, or any ordinary event, could have changed his purpose. He was not given to change. He had an inflexibility of temper, which precludes the supposition of change by any thing less than a divine power. Yet a total change was effected in his designs.

II. We will consider his conversion.—Having received authority from the chief priest at Jerusalem, to go to Damascus, with a company of attendants, probably a guard of armed men, if he should find any there who confessed Christ, to convey them bound to Jerusalem; and while he was breathing out threatening and slaughter, Jesus Christ was preternaturally manifested to him in a blaze of light.

His own account of this extraordinary event is recorded in the 22d chapter of the Acts. "And it came to pass, that as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do."

No artificial coloring need be added to this simple narrative of the apostle, to make the event appear more sur-

prising. How astonishing, how overwhelming was that light which at noon day flashed in the face of the bold and determined persecutor, stopped him in the midst of his career, and brought him to the ground! But it was more than a light. It was the presence and the power of Jesus Christ. It was not merely a sudden fright. Saul was not easily frightened. It was a work of sovereign grace suddenly wrought in his heart, which made him instantly obedient to the will of that same Jesus, whom, but a few minutes before, he fully intended to persecute.

However inflexible in the temper of his mind, however steady to his purpose, yet his purpose was instantly changed. He sat out from Jerusalem with the full intent to extirpate the Christians at Damascus. He was bent on this purpose, until he approached nigh the city, when he instantly abandoned the object. He sat out with a heart full of enmity against Christ and his cause; but his will was instantly subjected to the Savior. "Lord, what wilt thou have me to do?" was his language when Christ met him; and he arose obedient to the Savior's command, and was led to Damascus. When he had received sight, he straitway preached Christ in that same city whither he went to persecute him.

Observe here the nature of the change which was wrought in him. It did not destroy the intrepidity of his mind, but directed it to a worthy end. He was the same inflexible, bold and persevering man as before. All that vehemence of zeal which had been before manifested in opposition to Christ, was directed to build up his cause. His implacable hatred was converted into an intense and constant love to the Savior. This love gave a new impulse to the native vigor of his mind, and prompted him to surmount the greatest difficulties, and perform unexampled labors in the new cause which he embraced; as we shall see when we attend to that part of his life which may be called his apostleship. His persecuting spirit was subdued. He immediately laid aside force, and betook himself to argument and entreaty to accomplish his purpose. Instead of persecuting, he patiently endured persecution and every species of abuse.

It will be said perhaps that those who are on the weakest side are not apt to persecute; that wanting power to make effectual resistance, they must of necessity be patient and

submissive. But the apostle certainly gave great proofs of lenity in the progress of his ministry. He was forbearing and tender in his treatment of those offenders who were in some sense under his power, and where, if he had been governed by an oppressive spirit, he would have made it manifest. In a word, though the vigor of his mind was not lessened by his conversion, yet his views and purposes were totally changed. His efforts were directed to objects entirely reverse from those which he formerly pursued, and he embraced a different interest. To use his own words, "The things which, in his unconverted state, he esteemed to be his gain, he reckoned to be loss when he was converted."

We will subjoin only two reflections in this place.

1. The conversion of Saul was a sovereign act of grace. It cannot be pretended that when he was posting away to Damascus, to persecute the disciples of Christ, there was any tendency in his temper to such a holy change as he experienced. It is true, he did it ignorantly in unbelief, and therefore it was not an unpardonable sin. He obtained mercy. Yet there was nothing in his temper which could make him worthy of Christ's favor; therefore, his conversion was a sovereign act.

2. His conversion was extraordinary, and therefore the manner of it is not to be taken as a specimen of the way in which God brings sinners to the saving knowledge of the truth. We cannot enter into the kingdom of heaven unless we experience the same change in kind; but as the mode of divine operation is different on different persons, we are not to consider the conversion of Saul as a universal example, nor conclude that we must have the same experience which he had, before we can safely hope for the divine favor.

AUGUSTINE.

[*To be continued.*]

THE OBSERVER—No. II.

I HAVE observed, that it has fallen to the lot of some eminently pious people, to live in the extreme parts of the town, and at the greatest distance from the place of public worship. But they have hungered, they have panted for

the house of God, as the weary traveller panteth for the cooling brook. Hence they will struggle against and surmount many and great difficulties, that they may appear at the house of God, and worship in his courts. They sit under his shadow with great delight, and his fruit is sweet unto their taste.

I see the hoary head and palsied limbs, here, and the poor and destitute widow, there, pressing through heat and cold, wet and dry, on their way up to the house of God. The outward man weak and faint; the inward man strong and in health. They drink in the sincere milk of the word, and grow up unto eternal life.

When I think on this, I am in doubt, and query with myself, Why might not the order of things be inverted? Why not those, who have no heart for the worship of God, nor love for his people, be placed at a distance from the house of God, and the company of his people; and those who love the house of God, be situated near its doors, where they might attend on all occasions, without those impediments which often attend them, that, under the best cultivations, they might the more speedily ripen for glory?

But I find myself satisfied by reflecting, that God may answer some important ends by the present state of things, as related above.

1. Will he not take occasion, by this state of things, to shew the stability and power of true religion? When I look out at my window, upon the Lord's day, and behold a pious old lady, with her staff in her hand, from considerable distance, making her way, through the falling rain or chilling snow, up to the house of God; I then say to myself, How strong is her faith! How sincere her love! How ardent her zeal! Self-condemned, I turn mine eyes from the pleasing sight, and fix them on myself, confounded and ashamed, I cry out, Good God! how dead and stupid am I, that I, enjoying health, should ever find an excuse sufficient to detain me from the house of God, and the public worship of him whom my soul loveth, unless thou forbid me by thy providence so plainly, that I cannot mistake thy will.

2. Does not God teach us, by this order of things, that nothing, but a willing mind and an obedient heart, is wanting to fill the most of our houses for public worship with true and humble worshippers?

3. Will not this order of things more forcibly shew good people their dependence upon God, and teach them not to lean upon an arm of flesh? Their local state will sometimes unavoidably lead to the disappointment of their strong desires and pleasing hopes of being refreshed at the house of God. And will not this encumbered state of the engaged Christian directly serve to wean him from this world, and ripen him for heaven, where the weary are at rest?

OBSERVER.

Christian Patience.

"In all this, Job sinned not, nor charged God foolishly."

A SUBMISSIVE temper well becomes the child of dependence. Since the fate of man hangs suspended upon unerring wisdom and goodness, and is determined by the council of perfect jurisprudence, to attempt a countercheck upon their designs, or to murmur at their dispensations, whatever they may be, would be to manifest a gross error and impiety; indeed, it would be "charging God foolishly," and with unhallowed lips reprimanding the exercise of that Power which spake us into being.

Though we may never emerge from adversity, be often checked in our most ardent pursuits, be cast from the height of prosperity into the vale of beggary and want, be stripped of wealth and connexions; yet, by reverencing and submitting to the hand "that chasteneth us," and attaching our minds to the perfections of Deity, we may experience more of permanent and essential happiness, than all the attainments of earthly good can afford—By this, the soul, disengaged from mortal objects, escapes their influence, and is elevated to that sublime exercise, which best corresponds with its spiritual essence. For in that moment, when the soul hath a disposition to acknowledge and admire the justice of God, it hath the principle of eternal life.

Perhaps there never existed a man more afflicted than was Job. Advanced to honor and preferment, surrounded by prosperity, the blessings of Heaven clustering around him, his thousand flocks grazing his pastures, and his thousand camels kneeling to receive their burden of his

wealth, "so that he was the greatest of all the men in the east," he might cast his eyes around him, view his countless treasures, and exclaim, "*What lack I?*" As God never acts without design, he raised Job to this high rank and grandeur, that his fall might appear more wonderful and afflictive, that he might be, to succeeding ages, a model and *monument of patience.*

If it were faultless for a man, possessing an abundance, to feel independent, self-sufficient, and elevated above his fellows, Job, with propriety, might have been such a man—He had no favors to acknowledge, except at the hand of God—But he, happily, had been taught the virtues of piety; he was a humble, meek, submissive man; he, too, had been taught the vast disparity of value between temporal and spiritual blessings, though he might improve the former to the advantage of the latter, and to acknowledge the hand that bestowed them upon him so liberally; so that, when successive messengers, escaping from the general wreck of his fortunes, announced to him the extirpation of his flocks and herds, the death of his servants, the ruin of his buildings, and the extinction of his family; when he saw his expectations blasted, and himself left a solitary, leafeless trunk, shattered and bruised by the tempest and the storm, he could coincide with the will of his God, and exclaim in the language of submission, piety, and devotion, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." As well in adversity as in prosperity, he retained his integrity; his losses could not shake his faith, nor weaken his confidence in his Maker, whose justice he feared to dispute; and when impiously solicited to "curse God and die," instead of murmuring in his calamity, or reproaching the hand that smote him, his sense of divine equity predominated, and, fired with a holy zeal for the honor of God, impressed with the truth that "the Judge of all the earth doeth right," he "ascribed righteousness to his Maker," and said, "What, shall we receive good from the hand of God, and shall we not receive evil?" Verily, it was the greatest benefit conferred upon Job, and the most inestimable blessing, when vast possessions were bestowed upon him, that pious submission was also numbered with them, and, when deprived of all others, that this could afford him abundant consolation; without this he would have been comfortless in affliction, and a more

awful calamity might have fallen upon him—*an ungrateful apostacy from his God!*

Strip a Christian of patience and submission, and you spoil him of his honor, his essential properties, his *all:* these are the two fairest ornaments of his character; eclipse these, and he is "shorn of his beams." These alone can render him capable of sustaining afflicting dispensations, support him amidst the ruin of his substance, and make him truly happy when the bounties of providence are lavished upon him. In possession of these, he may smile amidst trouble, turn his back upon adversity, and call himself rich.

If a man p'ace his dependence upon the goodly things of this life, when deprived of them, he is left a hopeless being; the staff on which he leaned hath betrayed him, and he is fallen, fallen among the dissolution of his gods; unacquainted with religion, he is also a stranger to its exercises, its remedies to the wounds of affliction, *submission, patience, hope.* But to depend upon God, to humbly acknowledge him in every dispensation, is to build upon the Rock of ages.

The greatest difficulty to be vanquished, is to disengage our minds from mortal objects; for the stronger our attachments are to these, the less able we shall be to endure deprivations and disappointments. Let this be done, and our seeming *misfortunes*, as we call them, will appear to be only the natural occurrences of life and the consequences of too much dependence upon temporal objects; we might look upon them with complacency, considering them directed by Omnipotence and Infinite Goodness, on which we are, and ought to feel ourselves, utterly dependent; and under which, if we are patient and submissive, we shall receive the droppings of peace, sanctification, and contentment.

H.

UNBELIEF.

IT is often said, "*No matter what a person believes, if his life be good.*" What is this but the root and essence of infidelity and rebellion against Heaven? Such a sentiment opens the door for every kind of error, and even atheism

itself. It at once sets aside the authority of God in his word. It is the offspring of pride, of a self-sufficient mind which will not receive, as eternal truth, the doctrines which God reveals. According to this sentiment, there is no necessity of a revelation from Heaven; and the doctrines taught by the prophets, by Christ and his apostles, are of no real use. But who will have the boldness, thus to condemn the conduct of the Most High!—Our Judge assures us that it is matter what we believe. We must believe *the Gospel*, or suffer endless damnation. But we cannot believe the Gospel, while we reject its essential doctrines.—Did the inspired apostle think it a matter of no consequence what persons believe, when he solemnly declared to the churches of Galatia, *But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.*

How can a person's life be good, except his creed be good? A man's sentiments will have influence on his practice. As a man thinks in his heart, so will be his conduct. If, in his heart, he think there is no God, his life will be a series of impiety and wickedness. How can *his* life be good, who neither fears, loves, nor serves his Maker? What is his pretended morality among a few fellow sinners, while he tramples on all the rights of Jehovah, and, by unbelief, sets at naught his Son? As a man thinks in his heart, about the doctrines of the Gospel, so will be his conduct. He that rejects the doctrines of total moral depravity, and of the infinite atonement of the Son of God, cannot have the repentance and humility of one, who, with the heart, believes these doctrines. How can a person's life be good, when his heart has never been *sanctified through the truth*, nor *purified by faith*, but is filled with iniquity? *A corrupt tree bringeth forth evil fruit.* He that lives a good life, or doeth righteousness, is *born again by the word of God*, which worketh effectually in his heart, through the power of the Holy Ghost. *He that believeth not, is condemned already.*

SILAS.

On the Doctrine of Atonement.

THE nature and extent of the Atonement has been a subject of some debate among Christians. The ground of dispute has been, Whether the atonement be universal, or

limited? Whether it was made for all, or only for the elect?

To understand this subject, we must consider, that when, by sin, mankind had violated the covenant of works, he forfeited eternal life. The law condemned him, and justice required the immediate execution of this sentence.—If God had then pardoned the whole race, and received them into his favor without any satisfaction, however merciful he might appear, it is evident that one attribute, justice, would suffer. He would not, in that case, appear just while he justifies sinners. He would practically declare, that sin is not an evil which is greatly to be dreaded: and he would hold forth an encouragement to other beings to transgress his laws, and disregard his authority. The exercise of justice is as necessary as any other attribute, to constitute a perfect Sovereign, and to maintain a perfect administration. In order that God may pardon sinners, some expedient must be devised to express his just abhorrence of sin. In order that governing justice may not be injured in the exercise of pardoning mercy, God's righteous law must be satisfied. The atonement is this expedient. It is the satisfaction which Jesus Christ made to the divine law. Therefore the apostle says, "Christ was set forth to be a propitiation, through faith in his blood, to declare, or manifest, the righteousness of God, that he might be just, and the justifier of him that believeth." That is, on account of what Christ has done to magnify the law, and make it honorable, God can dispense pardon to sinners, without injuring his governing justice, or holding forth any encouragement to men to continue in sin. Thus he was made sin, or a sin-offering, for us, that we might be made the righteousness of God in him.

Two questions naturally arise.

1. Is the atonement universal, or limitted?

We must remember, that sometimes atonement is used to mean a ransom, and sometimes redemption; tho' these are different things. The term ransom seems to be used to express the satisfaction which Christ made by his obedience and sufferings. This is the idea which we now fix to atonement. The word redemption, as we usually understand it, expresses the actual deliverance of sinners from condemnation. In the former sense, atonement is unlimitted; that is, Jesus Christ has made such a satisfaction to God's righteous law, that an indefinite number, or

all, of the human race, might be saved, if it pleased God to call them, by his grace, into the fellowship of his Son.

In order that God may consistently pardon one sinner, the law must be magnified and made honorable; and when the law is satisfied, all who will may come and take of the water of life freely; for there is a medium for the display of pardoning mercy towards any number. Hence, as we sometimes say, the blood of Christ has sufficient efficacy to cleanse the whole world from sin; and we are warranted by Scripture to speak such language. The apostle John says, "He is the propitiation for our sin; and not for ours only, but also for the sin of the whole world." In this sense, Jesus Christ tasted death for every man; because his death has made a satisfaction which is sufficient for every man. On the ground of a universal atonement, there is a universal invitation. "The Spirit and the bride say, Come; and let him that is athirst, come; and whosoever will, let him come, and take the water of life freely." Christ has commissioned his ambassadors to exhibit the Gospel, as God's proclamation of pardon, to all who will come and accept it.

In the parable of the great supper, recorded in the 14th chapter of Luke, an indefinite number is invited. "And the Lord said unto the servant, Go out into the highways, and hedges, and compel them to come in, that my house may be filled." This indicates, that provision had been made for as many as would be prevailed on to come in: and this makes sinners inexcusable, if they are not partakers of the benefits of the Gospel. They cannot plead that no provision has been made for them. The blood of Christ is sufficient to cleanse from all sin: and if they are not saved, it will be on account of unwillingness in them to come to Christ, that they may have life in him.

2. Has the atonement actually saved any one?—I answer, It has not: for, as we have seen, it is that satisfaction to the divine law which has furnished a consistent medium for the display of pardoning mercy to sinners, or as the Scriptures express it, the atonement is that on account of which God can be just and the justifier of him that believeth, yet he is under no obligation to pardon and save one sinner, because Christ has magnified the law and made it honorable. The sinner is no less deserving of punishment than if Christ had not interposed. God can

now pardon sinners, and receive them into his favor, without any injury to his governing justice; yet he is under no obligation to the sinner to pardon him.

Therefore atonement and redemption are different things. Atonement is the satisfaction to the law which has made it consistent for God to pardon and accept sinners. Redemption is the application of the atonement, by which the sinner is actually delivered from condemnation, and reinstated in the divine favor.

From these remarks we see, that in the salvation of a sinner there are two distinct manifestations of divine grace. It was an illustrious act of grace that God should send forth his Son into the world to make expiation for sin. It is represented in Scripture as a distinguished manifestation of love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth might not perish, but have everlasting life."

But if nothing more were done for sinners, no flesh would be saved. They would not come to Christ that they might have life. Therefore, it is another manifestation of grace to make sinners willing to receive Christ, and to make the atonement effectual to their salvation.—Thanks be to God for his unspeakable gift.

AUGUSTINE.

Selections.

FAITH.

I WOULD then abhor myself, deplore my frailty, blush at the remembrance of my best duties, cast myself into the arms of divine mercy, and own all my felicity derivable from grace. I would own, it is grace that elects; grace which calls; grace that justifies; grace which sanctifies; grace that accepts a sanctification, always frail and imperfect: but at the same time, I would watch over myself, I would arouse myself to duty, I would *work out my salvation with fear and trembling*, Phil. ii. 12. and while I acknowledge grace does all, and my works merit nothing, I would act as if I might expect every thing from my own efforts. [*Scurin.*]

THE TOUCHSTONE OF FAITH.

ONE of you believes, there is a God: *faith without works is dead.* Art thou penetrated with veneration for his perfections, admiration of his works, deference to his laws, fear of his judgments, gratitude for his bounties, and zeal for his glory?

Another believes, Christ died for his sins: *faith without works is dead.* Dost thou abhor thy sins for shedding his blood, for preparing his cross, for wounding his person, for piercing his side, for stirring up a war between him and divine justice, for making him cry in the bitterness of his soul, *Now is my soul troubled*, John xii. 27. *My soul is exceeding sorrowful, even unto death*, Matt. xxvi. 38. *My God! My God! why hast thou forsaken me?*

Thou believest, there is a future state: *faith without works is dead.* Dost thou place thy heart where thy treasure is? Dost thou anticipate by faith and hope, the blessed period of thine admission to future felicity? Dost thou *desire to depart and be with Christ?* Phil. i. 23. Is thy *soul athirst for God?* Dost thou *pant after him, as the hart panteth after the water brooks?* Psalm xlii. 1, 2.

[*Saurin.*]

Love to Christ expressed by a dying Infant.

A LITTLE child, when dying, was asked, where it was going? "To heaven," said the child. "And what makes you wish to be there?" said one. "Because Christ is there," said the child. "But," said a friend, "what if Christ should leave heaven?" "Well," said the child, "I will go with him." Sometime before its departure, it expressed a wish to have a golden crown when it died. "And what will you do," said one, "with the golden crown?" "I will take the crown," said the child, "and cast it at the feet of Christ."——How pleasant to remark the effects of grace in little children, and to view them in their dying moments, bearing an honorable testimony to the preciousness of Christ, and the excellence of religion! Matt. xxi. 15.

[*Evangelical Magazine.*]

From the THEOLOGICAL MAGAZINE.

A remarkable Narrative, by a Missionary.

ABOUT the year 1771, or 1772, having been sent (says the missionary) by the Synod of New-York and Philadelphia, on a mission into the back parts of New-Jersey, a man apparently about fifty years of age invited me to his house, where I spent several days. He seemed to be a cordial friend to the Kingdom of the Redeemer, and to have been long engaged in its cause. His neighbors considered him as an eminent Christian. He seemed to be a man of discernment, and to make the religion of the Gospel the principal business of his life. From his own mouth, I received, in substance, the following account of himself, and of God's dealings with him :—

" I was (said he) brought up in the lower part of New-Jersey, in a family which paid no attention either to religion or to my education. They never taught me even to read. In this heathenish state, I grew to adult age, married my present wife, and having heard that good land might be purchased at a low price in these parts, I removed to this place—bought, and set myself in earnest to clear and cultivate my land. It was all wilderness: I had no neighbor within several miles. I found it necessary, after a while, to make a journey below ; and as I passed through the lower counties, where Mr. Whitefield and some other zealous preachers had lately been, I found the great body of the people deeply affected with religious subjects ; some full of joy, and some of terror ; and almost all of them devoting a great deal of time to sermons and religious conferences. This was a new scene to me, and at first greatly excited my surprize and curiosity. I made a little stay in several places, attended several meetings, and heard different preachers. Every thing suggested, that both preachers and hearers (and great numbers collected together, and from remote places, to hear the Gospel) considered religion as the one thing needful. This excited in me a solicitude for my own safety ; occasioned my condition to be full of danger ; and led me to inquire, what I must do to be saved ? From the public discourses and private conversation which I heard, I learned that I must be converted, and that the only sure sign of conversion was, some

sensible discovery of Christ to my bodily organs. *He must be either seen, or heard.* He might be expected to appear, extended as on the cross, or standing as at the sepulchre, or walking as in the garden, or in the air as at his ascension. I might hope to hear his voice, saying to me, "Son, be of good cheer, thy sins be forgiven thee;" or some other comforting expressions.

"I was taught, that to obtain such a revelation of Jesus Christ, I must study the Scriptures, and be constant in fervent prayer to God. This induced me to purchase a Bible, resolved, by the assistance of my wife, who could read a little, to learn to read it myself. I took my Bible home, and applied myself diligently to learn to read. But as I knew none of the letters, and had, though a willing, yet but a poor instructress, my proficiency was slow. I built a little booth in the woods, not far from my house, for a place of prayer. To this I resorted three times a day, and sometimes oftener. It was the burden of my daily prayer, that God would convert me, and exhibit Christ to me in token of his having done so. I always looked round on the neighboring trees, when I had finished my prayer, in hope of seeing the desired object. When I had been more than usually fervent, I would look with eager vigilance all around, in the firm belief that now my Savior would make his appearance, either hanging on some tree, walking on the earth, or hovering in the air; and when I found this expectation fruitless, I would listen with the utmost attention in hope of hearing his voice uttering words of consolation to my soul.

"These exercises, and my solicitous concern, led me to notice, more than ever before, the state and operations of my heart. I often detected myself in an indulgence of hard thoughts of God, because he did not manifest his Son to me, notwithstanding my continually repeated and earnest entreaties. Meanwhile, my fear, lest he should never make this manifestation, increased my anxiety and distress, and excited stronger feelings of displeasure toward him: while they, in their turn, by unfolding the perverseness of my heart, increased my fears and my anguish. This course of praying and learning to read went on together for about a year. As time slid away, my attention to the operation of my mind continued to increase, and I became proportionably acquainted with my heart. The more I became

acquainted with this, the more clearly I saw my opposition to God, and unfitness to be an object of his complacency. God had made and upheld me ; yet I had been ever tho't-less of my dependence on him. He had sustained my health, and surrounded me with comforts ; yet I had not been grateful. God was the parent of the universe ; yet, worm as I was, I wished to subject him and his powers to my pleasure. God was constantly doing me good, my ingratitude notwithstanding ; yet my ingratitude remain-ed, and I was even displeased that he did not do more. My reason taught me that God might justly banish such a creature from all good ; and yet my heart was angry that he did not confer on me the greatest. God certainly knew all things ; and yet I endeavored to impose upon him by my false professions of respect. While I professed to worship him, I was but indulging a supreme respect to myself.

" Such reflections as these led me to watch more carefully than ever, and to examine my tho'ts in prayer, and weigh my words, with a view to avoid all duplicity. This prac-tice soon reduced the number of my petitions very much. I found I could ask for but few things in sincerity : and when I came to examine my desires of these, I found they bore no very friendly aspect on God. And besides, they often appeared, upon examination, to involve some foolish and sinful charge against God ; that he dealt hardly, or in other words, oppressively, cruelly, and unreasonably with me. A bare glance of this meaning of my heart, would sometimes fill me with terror, and make me turn away from the distressing, frightful thought. I could not endure to look stedfastly into my heart, while I saw in it a spirit which must be highly offensive to God, and dangerous to myself.

" When I begun my prayer, I was careful to use such words, attitudes, and gestures, as would most forcibly ex-press a lively sense of my ruined condition, and the most earnest desires that God would deliver me, for his own glory, for his name's sake, for his mercy's sake, and for Christ's sake. Such attempts gave spring to my spirits, life to my imagination, wings to my fancy, and fervor to my devotion.

" A view of these prayers gave me pleasure ; for I felt them to be good prayers, and it seemed impossible that

God should not listen with pity to expressions of so much affection, of so much respect for himself, and of so much dependance on him. But when I came to reflect upon the natural effects of duplicity detected, and of pretended respect, I felt myself constrained to lay aside these affected expressions both in words and appearance. I set myself first to examine the reality of my desires, and the reasons which induced them. After this, the number was reduced, and the reasons from which they arose; as they all centered in some inferior good, and not in God and his kingdom; seemed calculated rather to offend than to conciliate the Lord. This consideration gave my prayers the air of poverty and contemptible meanness. I could sometimes form a sudden and earnest wish, which at first view appeared, if not virtuous, at least innocent; and strong words lay ready on my tongue to express it; yet a moment's reflection would discover something wrong, and prevent the expression.

"In this view, my prayers, instead of strengthening any thing in me like hope, as they had done heretofore, now acted as a discouragement. They seemed better fitted to frustrate than to promote my design. In this way I found, from time to time, fewer things to pray for, and fewer reasons to enforce my prayers. Attention to this circumstance led me to a still more intimate acquaintance with the fountain of iniquity in my heart, the perverseness of my nature. A clear sight of this excited still more lively apprehensions of the wrath of God, and of the dreadful consequences, should he withhold his mercy from me. Then the thought, that the first effect of his mercy, and the only pledge of its continuance, was a discovery of Christ; that this could not be effected without fervent prayer; that I could not pray in an acceptable manner; and that my prayers daily assumed the appearance of being more selfish, less sincere, and more offensive to God; threw me into a state of greater horror than can be expressed. Hell seemed to be just before me; nothing could save me, but a discovery of Christ. I could do nothing to procure this discovery. So far from this, that whatever I did, or could do, tended to provoke the only being who could bestow it. This distracted, tormented state of mind, lasted several days. I continued, however, to go as usual to my booth, and endeavored, with all my power, to find some honest desire

that I might spread before God. Sometimes I made something like a broken short prayer; but sometimes could find nothing at all to say, and returned without uttering a word: yet I always looked round and listened, that if possible I might obtain the precious revelation of Christ; but I looked and listened in vain. In the same state of mind, at my place of retirement, after having in vain endeavored to find some one desire in my heart which might be offered to a holy God in prayer, I began, one day, to look and listen with my usual solicitude, when, in an instant, I seemed to perceive, in the attitude, motion, and form of the trees and their leaves, and in every sensible object, the operation of some invisible agent, whose works in these things seemed to be most exquisitely harmonious and beautiful. Although I could not see the agent himself, I saw in every thing before me the constant operations of his power and skill, in the constantly succeeding effects which he produced. I felt the continuance of my own existence was one of those effects, and that my being still continued in a state of probation, was as visible an effect of his sovereign mercy. So pleasing, so ravishing was this prospect, that it would draw away my attention from my danger; and in spite of my attempts to revive my sense of danger, I could not but be tranquil, composed, and even happy. It seemed as if every thing in the world had a wise cause, and a faithful guardian. I longed for others to share with me this ravishing prospect; and felt as if the power, operating around and within me, could give them to enjoy it. Then my heart burst forth, *O Lord God, make all my fellow men to behold this glory.* This was a prayer I could make without any misgivings of heart or conscience. Presently the thought struck me, that this scene of things might be preparatory to the display of Christ before me; and I again looked, but in vain, all around, in hope of seeing him. My views continued the same in kind, though variable in degree, for almost three years; during which time I continued to progress in my reading, but indulged no hope that I was born of God; for I had never seen Christ. I read and studied my Bible with great attention, till at length I became satisfied, that my former notion of seeing Christ was a delusion; and was persuaded that I had already experienced that change which the Scriptures denominate the new birth, at the time when I had the first pleasing view of an invisible agency in the works of God. I found a

surprising change of desires. I sometimes forgot myself; so much was I concerned for others, that they might see the things which I saw. Since then, I have found much to say to God in prayer. And although I am exceedingly sinful, I still love to plead with God, that he would sanctify me throughout, in spirit, in soul, and in body."

Extract from the Preface to the History of the Martyrs.

IT was well observed by Sir Francis Bacon, that "old wood is best to burn, old friends best to trust, and old books best to read." Hence scholars sometimes set a great price upon ancient manuscripts. Here are old things, men of ancient days; here is an honest pen, modestly, but yet faithfully, giving an account of believers, who, through faith, patience, and tribulation, entered into the kingdom of heaven.

During the reign of ten persecuting tyrant emperors, above one million eight hundred and twenty-five thousand suffered for the religion of Christ. In the space of thirty-six years after the rise of the Jesuits, in 1500, eight hundred thousand suffered in the same manner. The duke de Alva, when fighting for Philip of Spain against the liberties of the Netherlands, boasted that he had put eighteen thousand persons to death for their religion, in the space of six years. In the reign of Henry and bloody Mary, eight thousand suffered death, rather than renounce the Gospel in its purity; while twelve thousand more were whipt, or otherways cruelly tortured, or driven into exile.

The last speeches of Christ's dying witnesses have extorted, even from heathens, acknowledgments that the God of the Christians is truly a great God. By them, sinners have been converted. Justin Martyr and others, by seeing the end the martyrs made, were brought out of love with the ways of sin, and into love with the ways of holiness. Mr. Rough learned the way to martyrdom, by seeing Austo at the stake, in Smithfield, and soon after followed him in the same cause.

Such examples may justly shame us, and may be of use in preparing us to die. They chalk the way more plainly than bare direction. They encourage more heartily; they persuade more powerfully; they chide unbelief with more

authority. Here, as in a glass, even the best may see their spots: and all, especially sufferers, may learn to dress themselves for death. How can the best among us think of these examples, without shame for our lukewarmness and little proficiency in the school of Christ! How unlike are our faces to the faces in this mirror! How self-denying are they! How selfish are we! How crucified to the world were they! How much attached to it are we! How easy was it for them to choose the greatest sufferings, rather than the least sin! How hard is it for us to endure the least sufferings in avoiding the greatest sin! How willing were they to part with all for Christ! How unwilling are we to part with small matters for Christ! Have we so much esteem of Christ and his sufferings? Are we not ashamed of our Glory? How patient were they under the greatest tortures! How impatient are we under the least troubles! How warm was their love to Christ, his truths, ordinances, ministers, and people! How cold is ours! How zealous were they for the love of God! How indifferent are we! How magnanimous in danger were they, how humble in safety, how perseveringly active for the salvation of souls! How cowardly and dastardly, how vainly proud, how careless and slothful, are we! How many of those worthies attained assurances, and had their evidences for heaven clear! How are the most of us in the dark as to an interest in Christ, and a right and title to glory! How willing were they to die, even a violent death! How loth are we to die even a natural death! With what astonishing fortitude did they play on the hole of this dreadful asp, and put their hand into this cockatrice den! How does the fear of this king of terrors make us all subject to bondage!

When we consider such heroic examples in the cause of the Redeemer, and reflect at the same time upon our own lukewarmness, and doubts, fears, and weaknesses, what abundant reason have we to cry out, *Lord, increase our faith!*

The doctrines which the martyrs professed were the plain doctrines of the Bible. The manner of their worship was the simplicity of the Gospel. The religion they professed was the religion of Christ. Their faith influenced their practice according to the nature of the truths believed.—O for a grain of their faith, that could thus remove mountains!

Resolutions of the late pious Bishop Beveridge.

Concerning my Conversation in general.

Resolution I.

I am resolved, by the grace of God, to make Christ the pattern of my life here, that so Christ may be the portion of my soul hereafter.

LET the whole world go whither it will, I am resolved to walk in the steps that my Saviour went in before me: I shall endeavor in all places I come into, in all companies I converse with, in all the duties I undertake, in all the miseries I undergo, still to behave myself as my Saviour would do, was he in my place. So that wheresoever I am, or whatsoever I am about, I shall still put this question to myself, Would my Saviour go hither? Would he do this or that? And, every morning, consider with myself, suppose my Saviour was in my stead, had my business to do, how would he demean himself this day? How meek and lowly would he be in his carriage and deportment? How circumspect in his walking? How savory in his discourse? How heavenly in all, even his earthly enjoyments? Well; and I am resolved, by strength from himself, to follow him as near as possible. I know, I can never hope perfectly to transcribe this copy, but I must endeavor to imitate it in the best manner I can, that so by doing as he did in time, I may be where he is to all eternity. But alas! his life was spiritual, and I am carnal, so'd under sin; and every petty object that doth but please my senses, will be apt to divert and draw away my soul from following his steps. In order, therefore, to prevent this,

Resolution II.

I am resolved, by the grace of God, to walk by faith, and not by sight, on earth, that so I may live by sight, and not by faith, in heaven.

AND truly, this resolution is so necessary to the performance of all the rest, that without it I can do nothing, with it I can do every thing that is required. The reason why I am so much taken with the garnish and seeming beauty of this world's vanities, so as to step out of the road of holiness to catch at, or delight myself in them, is only because I look upon them with an eye of sense. For could I be-

hold every thing with the eye of faith, I should judge of them, not as they seem to me, but as they are in themselves, vanity and vexation of spirit. For, faith has a quick and piercing eye, that can look through the outward superficies, into the inward essence of things. It can look through the pleasing bait, to the hidden hook, view the sting as well as the honey, the everlasting punishment as well as the temporal contentment, there is in sin. It is, as the Apostle very well defines it, the substance of things hoped for, and the evidence of things not seen, Heb. xi. 1. It is the substance of whatsoever is promised by God to me, or expected by me from him: so that, by faith, whatsoever I hope for in heaven, I may have the substance of upon earth: and it is the evidence of things not seen, the presence of what is absent, the clear demonstration of what would otherwise seem impossible; so that I can clearly discern, as through a prospective, hidden things, and things afar off, as if they were open, and just at hand; I can look into the deepest mysteries, as fully revealed, and see heaven and eternity as just ready to receive me.

And, Oh, could I but always look through this glass, and be constantly upon the mount, taking a view of the land of Canaan, what dreams and shadows would all things here below appear to be! Well, by the grace of God, I am resolved no longer to tie myself to sense and sight, the sordid and trifling affairs of this life, but always to walk as one of the other world, to behave myself in all places, and at all times, as one already possessed of my inheritance, and an inhabitant of the New Jerusalem: by faith assuring myself I have but a few more days to live below, a little more work to do: and then I shall lay aside my glass; and be admitted to a nearer vision and fruition of God, and see him face to face.

By this means, I shall always live, as if I were daily to die; always speak, as if my tongue, the next moment, were to cleave to the roof of my mouth; and continually order my thoughts and affections in such a manner, as if my soul were just ready to depart, and take its flight into the other world. By this means, whatsoever place I am in, or whatsoever work I am about, I shall still be with my God, and demean myself so, as if with St. Jerome, I heard the voice of the trumpet crying out, Awake, ye dead, and come to judgment.

And thus, though I am at present here in the flesh, yet I shall look upon myself as more really an inhabitant of heaven, than I am upon earth. Here I am but as a pilgrim or a sojourner, that has no abiding city; but there I have a sure and everlasting inheritance, which Christ has purchased and prepared for me, and which faith has given me the possession of. And, therefore, as it is my duty, so I will constantly make it my endeavor, to live up to the character of a true Christian, whose portion and conversation is in heaven, and think it a disgrace and disparagement to my profession, to stoop to, or entangle myself with, such toys and trifles, as the men of the world busy themselves about; or to feed upon husks with swine here below, when it is in my power, by faith, to be continually supplied with spiritual manna from heaven, till at last I am admitted to it. And that I may awe my spirit into the performance of these, and all other my resolutions,

Resolution III.

I am resolved, by the grace of God, always to be looking up on God, as always looking upon me.

WHERESOEVER I am, or whatsoever I am doing, I must still consider the eye of the great God, as directly intent upon me, viewing and observing all my thoughts, words and actions, and writing them down in the book of his remembrance, and that all these, unless they be washed out with the tears of repentance, and crossed with the blood of my crucified Saviour, must still remain on record, and be brought in judgment against me at the great day. That therefore, I may always behave myself as in his presence, it behoves me thoroughly to consider, and be persuaded, not only that my outward man, but even also the secret thoughts, the inward motions and retirements of my soul, all the several windings and turnings of my heart, are exactly known and manifest, as anatomized before him. He knows what I am now thinking, doing and writing, as well as I do myself; yea, he sees every word whilst it is in my heart, before it be brought forth and set down. He knows all the resolutions I have made, and how often, poor creature! I have broken them already, since I made them.

Upon this consideration, I resolve to stand my ground against all temptations, and whenever I find myself in danger to be drawn aside by them, to oppose the bent of my

corrupt affections, by these or the like questions: Am I really in the presence of the Almighty, the great Lord of Heaven and Earth, and shall I presume to affront him to his face, by doing such things as I know are odious and displeasing to him? I would not commit adultery in the presence of my fellow-creatures, and shall I do it in the presence of the glorious Jehovah? I would not steal in the sight of an earthly judge, and shall I do it before the Judge of all the world? If fear and shame from men have such an influence upon me, as to deter me from the commission of sin, how ought I to be moved with the apprehensions of God's inspection, who does not only know my transgressions, but will eternally punish me for them?

May these thoughts and considerations always take place in my heart, and be accompanied with such happy effects in my conversation, that I may live with God upon earth, and so love and fear his presence in this world, that I may forever enjoy his glory in the next.

Religious Intelligence.

MASSACHUSETTS.

ORDAINED, at Andover, Sept. 28, 1808, as a minister of the Gospel, the Rev. Eliphalet Pearson, L. L. D. The occasion was solemn, and deeply interesting to the friends of evangelical truth and piety, as will appear in the following account.

The exercises were performed by the following persons: Rev. Daniel Dana, of Newbury-Port, made the introductory prayer; Rev. Timothy Dwight, D. D. President of Yale College, preached a learned and ingenious sermon; Rev. Samuel Spring, D. D. of Newbury-Port, made the consecrating prayer; Rev. Jonathan French, of Andover, gave the charge; Rev. Jedidiah Morse, D. D. of Charlestown, gave the right hand of fellowship; and Rev. Dr. Dwight made the concluding prayer. After the ordination, the Rev. Eliphalet Pearson and the Rev. Leonard Woods were constituted Professors in the Theological Seminary; and Mr. Professor Woods delivered an oration on the excellence of the Christian dispensation.

THEOLOGICAL SEMINARY.

OUR readers, at least many of them, have heard of the Theological Seminary lately organized at Andover. As this Institution is new in its kind, and as every institution, especially to promote real religion, is exposed to misrepresentation, we deem it necessary to give the public a brief account of its origin and design.

This Seminary comes under the charter of Phillips's Academy at Andover. Phillips' Academy was founded by the Hon. Samuel Phillips, father of the late Lieutenant Governor Phillips, of Andover; together with the late Hon. John Phillips, of Exeter, and the late William Phillips, Esq. of Boston.

The founders of that Academy express their design to promote piety and virtue, as well as classical learning; and they obtained a provision in their charter for a Professor or Professors of Theology, provided some future benefactors should appear to establish funds for the support of such Professorships. Such benefactors have appeared, who have nobly devoted some part of that property which God has committed to them, for the establishment of a Theological Seminary, to furnish the churches with a learned and evangelical ministry.

The widow of the late Lieutenant Governor Phillips, together with her son the Hon. John Phillips, engaged to the Trustees of Phillips's Academy a sum of money sufficient to erect one building which will furnish lodging rooms for fifty students; and another building, to contain a kitchen and hall, and other necessary accommodations for their boarding. Samuel Abbot, Esq. of Andover, committed to the Trustees the sum of $.20,000, the annual income of which is to be appropriated to the support of a Professor of Christian Theology, reserving to himself the right of appointing the first Professor. He appointed the Rev. Leonard Woods, late minister of the Gospel at Newbury-Newtown. William Bartlett and Moses Brown, Esq'rs. of Newbury-Port, committed to the same corporation the sum of $.30,000; Mr. Bartlett $.20,000 and Mr. Brown $.10,000; for the support of other Professors. They appointed Eliphalet Pearson, L. L. D. a Professor of Sacred Literature. The Hon. John Norris, of Salem, gave for the support of the institution $.10,000.

Beside the Trustees of Phillips's Academy, there is to be a Board of Visitors. This Board is, at present, composed of the donors above mentioned, together with three other persons, the Hon. Caleb Strong, late Governor of the Commonwealth of Massachusetts, Rev. Timothy Dwight, D. D. President of Yale College, and Rev. Samuel Spring, D. D. of Newbury-Port. Altho' the donors are Visitors of the institution, yet they are not allowed to appoint their successors; and on the death or resignation of all the donors, the Board of Visitors will be composed of three persons only; and they are to fill up the vacancies in their body occasioned by death, resignation, or incapacity. The Board of Visitors have a negative on the choice of the Trustees; that is, when the Trustees make choice of a Professor, if it be not approved of by the Visitors, it is null and void; and they must choose until their choice falls on the man who has the approbation of the Board of Visitors.

Every Professor must subscribe to a creed. We cannot give the creed to our readers; but we can assure them, that they may find it, in substance, in the Assembly's Shorter Catechism. It is the system of doctrine adopted by the first reformers, and by the fathers of New-England.

The Theological Seminary is not to be in the stead of a College. Its design is not to furnish youth with a classical education; but to complete the education which young men acquire at College, to fit them for the Gospel ministry. In short, the design of the founders is to furnish the churches at once with learned and evangelical ministers.

For a young man to be admitted into this Seminary, he must, except in some extraordinary cases, (such as distinguished piety, together with uncommon natural abilities, and want of means to obtain a liberal education) have obtained a degree at some University; he must be recommended as a hopefully pious person; and give assurances of a determination to devote himself to the Gospel ministry. Having obtained admission, he will have the benefit of a complete Theological Library, room, and instruction, without expense; and beside this, provision is expected to be made to defray all the expenses of some who are indigent. It will be open equally to all who are of the Protestant reformed religion. When a student has entered, he must continue three years, and spend nine months, at least, of each year, at the Seminary, before he can receive license

to preach. The Professors, with their families, together with the students, are to constitute a church, and attend religious worship and ordinances in the chapel. The Professors are to preach, and administer Gospel ordinances, in rotation, as they may agree.

It appears, that the founders of this institution designed to remedy an evil which the friends of religion must have experienced and lamented. The evil is this—Young men have gone into the work of the ministry without sufficient preparatory study. It seems to be a prevailing opinion with a certain class of people, that human learning is not a necessary aid to the office of a Gospel preacher. Hence persons assume that sacred office, who must betray gross ignorance and perversion of the Scriptures; and through their ignorance and mismanagement, religion is brought into contempt. It is suggested, that the apostles of our Lord were sent forth to preach without preparatory study: but there is no foundation for such an opinion. It is well known, that Paul, the most active of the apostles, was a learned man. He was thoroughly acquainted with all the prevailing philosophical systems of the age in which he lived, and he knew how to expose their fallacy, and counteract their effects. The other apostles were not allowed to go beyond the limits of Jerusalem to preach, before they had been at least three years under the instruction of the most infallible Teacher, Jesus Christ. Besides this, on the day of Pentecost, they were, in a miraculous manner, furnished with the gift of tongues; to obtain which, in the ordinary way, that is, without a miracle, a man must study several years, not less than three or four.

Let it not be said, that Jesus Christ sent forth his apostles to preach, without preparation. Their minds were divinely illuminated. They were endued with power from on high. The mysteries of the kingdom of God were revealed to them in an extraordinary way. They had the best advantages to know the will of God, and his purposes of redemption.

Religion will be seen, by the great mass of mankind, in its ministers. If they are learned and pious men, capable of opening the Scriptures, and meeting all the cavils and objections of gainsayers; if there be a dignity in their deportment, it will be respected. But if they are ignorant and pedantic men, perverters of Scripture, and unable to defend the religion which they pretend to preach, against

the objections of subtle infidels, it will be despised, except by the few who feel its power, and have sufficient discernment to recognize its reality, independent of the perversions of some novices who pretend to preach.

It is perfectly absurd, as the learned divine observed, who preached on the occasion which we have noticed, that it should be thought necessary for a young man to spend seven years to learn how to make a shoe or an ax; and yet, to unfold the great mysteries of providence, and teach sinners the way of life, a few months preparation is deemed sufficient.

In short, we cannot but hope, that this institution is the work of the Lord. "The silver is mine, and the gold is mine, saith the Lord of hosts." God can dispose opulent men to make an offering of their wealth to him. We hope that the hearts of those liberal persons were moved to make the noble offering to Christ, to the intent that the churches may be favored with a pious, evangelical, learned and dignified ministry; and that this is among the train of events to introduce that glorious state of the church which we are taught to expect.

Revival of Religion in Connecticut and Vermont.

WE hear, that there is a revival of religion in the State of Connecticut, and also in the western part of Vermont bordering on Lake Champlain. We hope it will be in our power to give our readers some particulars respecting these revivals, in our next number.

Revival at Cape Cod.

We learn from good authority, that at Wareham and Sandwich, on Cape Cod, there has been a very great and happy revival of religion.

Poetry.

THE Fountain of Jesus, Lord, help us to sing,
The blood of our Saviour, our crucify'd King;
The Fountain that cleanses from sin and from filth,
And richly dispenses salvation and health.

This Fountain of life he doth freely impart;
It flow'd from the wound, that went deep to his heart,
With blood and with water; the first to atone,
To cleanse us the latter, and make us his own.

This Fountain, from wickedness ever makes pure;
It gives to the soul an infallible cure;
If Christians, imperfect, contract a fresh stain,
Its power may be proved again and again.

This Fountain, unsealed, stands open for all,
Who long to be healed, the great and the small;
Here's strength for the feeble, who hither are led;
Here's health for the sickly, and life for the dead.

This Fountain, though rich, from expense is quite clear;
The poorer the wretch is, the more welcome here.
Though needy and loathsome, beyond all compare,
Make quick application; come just as you are.

This Fountain, in vain, has yet never been try'd;
It e'er proves effectual wherever apply'd;
Though millions have prov'd its all-conquering powers,
Its virtue remains for souls leprous as ours.

Come hermits, come pilgrims, come, dry up your tears;
Ye mourners, take comfort, dismiss all your fears;
Ye sin-burden'd sinners, here's healing for you;
Come, wash and be clean, bid despondence adieu.

Here's healing for body, here's healing for soul;
Weak frames are restor'd, wounded spirits made whole;
The former shall slumber awhile under ground,
But glorious be rais'd when the last trump shall sound.